





**New England District.**

PRESIDENT'S NOTE-BOOK.

WILLIAM INGRAHAM HAVEN.

**THE VOICE OF EASTER.**

## EASTER DAY.

OLIVE E. DANA.

## SHORT STUDIES IN GROWING THE- OLOGY.

REV. GEO. S. BUTTERS.

### MY SIDE BOOK-SHELF.

"My heart leaps up when I behold

ST. BOTOLPH

## A DAY IN NEW ORLEANS

REV. JOSEPH H. MANSFIELD, D. D.

### The Race Problem

**FRESH FROM THE FIELD.**

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1981-1982

box" evoked some profitable talk from our most experienced workers among the young. In the evening, Rev. A. S. Ladd, of Gardiner, addressed the convention on "The Importance of Work for Young People." It goes without saying that anything from Bro. Ladd measures up to a high level of excellence. It is gratifying to know that we as a people are recognizing ourselves to the fact that the hope of Methodism is in saving our youth to the church.

W. H. H. McALLISTER.







# Zion's Herald

WEDNESDAY, MARCH 25, 1891.

(Entered at the Post-office, Boston, Mass., as second-class matter.)

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## MUTUAL CONFESSION.

It is impossible to help another person until you know wherein that person needs help. Confession of specific need, therefore, seems to be the condition of mutual helpfulness among Christians. Spiritual diagnoses without the aid of revealed symptoms are rare, and what is more, they are always unsafe. There is the soundest philosophy in the way St. James puts it: "Confess your faults one to another, and pray one for another, that ye may be healed." The confession must come first, in order that we may know how to pray for one another. Otherwise, we are simply praying at a venture.

But it is a sad fact that there is very little mutual confession done among Christians in these days. The only kind of confession that one hears much of is a kind of general deprecation and humiliation—a conventional assumption in toto of the sins of the human family. If one desired to pray for such a person, one would be totally at a loss where to begin or where to leave off. So our prayers for fellow-Christians are apt to become generic and vague. We do not know what they need, and consequently we do not know what to ask.

In view of this unhealthy condition of spiritual secretiveness among Christians, we are glad that there is growing up, in our Epworth Leagues, a spirit of mutual confidence and trust, the product of close association and sympathy in the Christian life. There does not seem to be so much morbid reserve among our young people as among their elders. They are more free to confess their faults one to another, and therefore they are able to pray for one another more intelligently and more helpfully. We think this healthful tendency must have become evident to all who attend the devotional meetings of our young people's Leagues. Confessions of specific faults are often heard. Personal prayers are frequently offered. Our young people seem to have got instinctively at the truth that mutual confession is the condition of mutual helpfulness. It would be well if some older church members would follow their example.

## EASTER THOUGHTS.

"And they returned, and prepared spices and ointments; and rested the seventh day according to the commandment" (St. Luke 23: 56). How hard it must have been for those loving, broken hearts to wait over that day, before they made use of the spices and ointments. Thinking this, one feels the force of the *mais* (but) in the French translation, which opens the next chapter, instead of the "now" of our rendering. Though the women would not break the Sabbath even in such a case, yet (but) they came as early as possible the next morning—St. John says, "when it was very dark."

Some one has said that it was just like Jesus to reveal Himself first after the resurrection to women. But how was it possible for Him to do otherwise? They were the only ones who sought Him. It is always like Him to come to such, whether men or women.

"I believe in the resurrection of the body" (the Apostles' Creed). Our beliefs are precious things. Well for us it is that we do not need to understand them all. Faith goes far beyond that. It strikes one with a fresh surprise and pleasure now and then to remember that these words of the Creed were spoken just as they are now in the earliest centuries. But the doctrine itself was held with a more child-like and literal faith than it is to-day. St. Augustine, in his "Confessions," describing his mother Monica's last illness and death, speaks of the courage she showed at the idea of leaving her body at Ostia on the Tiber, far from the home in Africa, where her husband lies buried, as something remarkable. Monica's acquaintances there are amazed at her confidence when she answers their fears: "Nothing is far to God; neither need I fear that at the end of the world He will not know whence to raise me up again."

But however the doctrine is held, it is the vital point of the Christian creed. "If Christ be not raised, your faith is vain" (1 Cor. 15: 17). His life and death alone would not have availed for us.

The resurrection seems a concession to the weakness of human nature, which, having a mighty instinct of immortality, can yet hardly believe in it until it sees the body rise from the dead. So Christ says on that far-off Easter morning, standing beside His own tomb, with the believing Mary at His feet—says to every trembling soul, looking out into the dim, mysterious shadows of the future: It is a real place, a real life there; My pierced hands and feet forever prove it.

A strange dignity and value belong to the body. There seems no call to disparage it, or speak lightly of it, as has been done, even if the Divine Man had not forever exalted it by taking its form Himself. St. Paul repeatedly calls it "the temple of God" in that epistle to the Corinthians whose main theme from first to last is the body—its sins and sorrows, its dignity and desecration, and its resurrection. Destroy that temple—or let it crumble to dust—yet it shall be built again.

But even if we had not the unanswerable evidence of its continued life, it ought to be enough that we have such an unconquerable clinging to it. Surely we might have trusted God to fulfill one of the strongest desires we can cherish. He not only "creates the love to reward the love," as a great poet sings, but every other right and reasonable instinct. He has not created it to disappoint it, for that is not His nature. But there is the proof—what a glorious, moving, historic fact! What a day it makes of this vernal equinox for millions of loyal hearts!

## THE BIBLE AS AN OBSTRUCTIVE INSTRUMENT.

For the Holy Scriptures are the oracles of God, as a source of light and help, an inspiration to individuals and nations, as a record of the most marvelous Divine manifestation of love, compassion and purity for the salvation of the human race, we have a profound reverence; while, at the same time, we are quite free to declare that for certain narrow and dogmatic interpretations of the Scripture which inhere largely in the letter and assume their own identification with the essential sense of the divine Book, we have no reverence whatever. The interpretation is one thing, and the Bible is quite another; the former may be totally rejected without impairing the authority of the latter. And yet these narrow interpreters are quite in the habit of assuming that their theories are the Bible; perhaps for the reason that it is more easy to assume than to prove; and, in case the assumption be accepted, the party has a certain advantage in the start. The premise in the argument, which ought to have been established, is conceded. In dealing with science, theology, and social and moral reform, we are met with this vicious method of opposition. The Bible, instead of being used for its legitimate purpose of inspiration and enlightenment, is employed as a means of obstruction, as a war-club to beat back any advance in thought or action. The history of past struggles ought to make men cautious in such use of the sacred Volume.

Observe what curious tilts these literalists and dogmatists have had with science. Men once thought the world was made in six days. In this belief they were sincere and innocent. The single witness they had had upon the stand seemed to testify to it. In due time a more competent one came forward and incontestably showed, with the documents in hand, that the world was the work of ages. What did the literalists do? Instead of accepting the higher and really incontestable proofs, and looking about to see if they had not misunderstood the first witness, they set up their understanding of the first witness as a rebuttal and refutation of the second witness who was really the only one who had spoken to the case as presented. We see now how vicious was their method; and yet they had the letter clearly on their side. Does not the Book say in so many words that God made the world in six days? It would seem as though this experience would have taught these people a little modesty, especially as they had already had a passage-at-arms with Copernicus. The heliocentric system contradicts the senses—contradicts the letter of the Bible. Both sense and the Bible tell of the sun's rising and setting. To the theologians of the period it was inconceivable that the Bible could speak in the language of appearances and not in that of reality. To us it is clear that the revelation of God could be given only in the language of appearances. No man can speak to reality; human language is created in the realm of *space*. But the literalists deemed the Bible a sufficient reply to Copernicus; and they belted him with texts. The letter, as it stood in the line, was with them; and they were too narrow to read between the lines and beyond the lines. Yet no man could understand the Bible who did not study it in connection with the world of nature and society around it. To read simply the letter has always been to misread.

Again, theological speculation has been obliged to make its way against the dogmatism of the letter. The Roman Catholic Church has lived in the letter and based some of her doctrines and parts of her polity on literal readings which have, to the modern Protestant world, become ridiculous, as, for instance, the doctrine of transubstantiation. But among Protestants are still found men who can read materialism in the Bible. In favor of their scheme they can make a good showing of the letter, and any successful attempts at refutation must reach beyond the line or below the surface.

Against social and political reforms the Bible has been, in all times, a favorite weapon to which large classes of men have resorted when all other arguments have failed them. To note

only one or two instances, temperance and slavery are yet fresh in the minds of men. The moderate drinker can quote as good Scripture against prohibition as our friends on the other side can against the eligibility of woman. The slaveholder revered in Scripture quotation, and comforted himself in the assurance that he had silenced all reasonable opposition to his claims. The trouble in all these cases was that the Scriptures were wrested from their original and legitimate purpose, and used in a way that was never in the mind of the writer. However convenient such accommodations may be as a rhetorical flourish, or as illustrations, they are a poor reliance for arguments on grave questions. The folly perpetrated in so many instances ought to convince our friends of the illutility of using them in relations so remote from the purpose the author had immediately in hand.

The anxiety of the opposition to bring in the Scriptures to settle a question which really lies outside of them, reminds us of a dyspeptic friend with his nerves outside the skin, who gravely told us he regulated his diet by the Bible and conscience. On being assured that we consulted nothing beyond the demands of appetite, he was seriously disturbed, and quoted abundant Scripture to show our error. When told that these Scriptures, however good in their original application, had no bearing in the case, he thought us little better than an infidel. We repudiated the Bible! Of course he assumed that his crude notions about diet were the backings of the Bible; and he had about as much reason for his opinion as some people who drag in the Bible to settle questions which are really in their nature and bearings extra-Biblical. The Bible was not given to settle everything. Men are endowed with reason, with appetites, passions and social affinities, and in settling most questions in human life they must travel beyond the letter of the Bible. That letter was given long ago, under other conditions and for other purposes, and we may well, in the light of the past, hesitate to make a literal application to ourselves, or to the settlement of current social or ecclesiastical questions. The question of admitting woman to the General Conference is a prudential one. It is to be settled by reason and judgment. If it be a matter reasonable and proper and in accord with the wishes of the Methodist people, it should be done. The less the question be mixed with extraneous matters, the more likely shall we be to reach satisfactory results.

## THE RISEN CHRIST.

The messages of the risen Lord to the primitive and favored disciples to whom His first appearances were made, are appropriate in sentiment to the great facts that had occurred in His personal history. He greeted them in salutations that were exclamatory, consoling, corrective, and inspiring. "All hail!" "Fear not ye!" "Peace be unto you!" "Receive ye the Holy Ghost!" The disciples slowly but surely recovered from the sorrow, unbelief, hopelessness, and state of collapse into which they were brought by the crucifixion, death, and burial of their Master.

The influences of the Lord upon them appealed to their senses—sight, hearing, touch. The difference between Him and them consisted in the fact that He had foreseen and taught what actually happened in His resurrection from the dead unto the life that is life indeed; and they failed to comprehend it, notwithstanding the fore-glance in their Scriptures, His three-fold prediction of death and resurrection, His suggestive allusions to the destruction and resurrection of the temple of His body, and the emptiness of the sepulchre. Christ's death, according to His predictions, was not to be the end of His life, nor of His influence.

Moreover, in His death a law of spiritual life analogous to a law in the natural world was to be illustrated. He was to be like a grain of wheat that falls into the earth, and, by dying, bears much fruit. The fruit would consist of many disciples after His kind. The principle should find perpetual illustration in the death and resurrection of believers. And it was so. The principle found immediate illustration: "Many bodies of the saints that had fallen asleep were raised; and coming forth out of their tombs after His resurrection they entered into the holy city and appeared unto many."

His victory was complete. He conquered sin, the world, His adversaries, death, and the grave. He became a life-giving Spirit. He is to be conceived of as raising all the dead, raising believers unto the resurrection of eternal life and bliss, raising the entire being in each case, and therefore including the body. How His disciples, from first to last, have been filled with faith, hope, love, peace, obedience and benevolence; with the spirit of power for spiritual service, and the spirit of philanthropy toward all the sorrowing and the vile!

Ideally considered, Christ lives in believers and believers live in Him during their earthly career, and live anew in Him by gaining, in each life, a new victory over death and the grave. We believe, with President Wilbur Fisk, in a spiritual, glorified body, like the body of the risen Lord, as the completed product of the work of Christ in believers, and a bond of union between personality here and personality in the future life. Just before his death in 1839, the great preacher, educator, reformer, and sufferer, expressed himself as follows:

"I love this body, notwithstanding it has so often been a hindrance to the aspirations of my mind; for it has been an old companion of mine. It has cost me much care and pain, its tendency being continually to decay; and though it may be laid in the grave, it shall be raised, and I shall see it again; for I hope

to be united with it, but with none of its infirmities, with none of its mortal deformities. . . . It will have no more limbs, no weak joints, it will be freed from all its gross particles. It will be buoyant and ethereal, glorious and immortal! It will be perfect, for it will be fashioned like unto Christ's most glorious body, and united with the soul forever."

The risen Christ became a life-giving Spirit not only to individual men and disciples, but to all social life, and history, and to certain great truths affecting Himself, such as His Deity, atonement, resurrection, ascension and intercession. He worked in and through the experience of His disciples so as to form such historic institutions as the Christian Sabbath (the Lord's Day) and the Christian Church. He gave new inspiration to the fine arts, inclusive of music, poetry and painting, until life has enriched the world with great libraries and galleries, where the treasures of human genius are gathered as in a temple of worship. The sanctuaries that will assemble in the sanctuaries of the hosts of Christ during the present week, and especially on the coming Sabbath, will be an object lesson to the world of the unity of Christendom around the person of Christ. The so-called Apostles' Creed is the creed of Oriental and Occidental Christendom, of Greek, Roman Catholic and Protestant Churches, affirming in words that Jesus "was crucified, dead and buried;" that "He rose from the dead;" and in substance that He is King of kings at God's right hand. He will come again to be the Judge and Rewarder of all "the quick and the dead." He is glorified in such offices and work. His disciples and churches increase in unity and power, according as they enter into the fulness of meaning in their brotherhood to Him and to each other. All hail, therefore, to approaching Easter as a Christian and world-wide festival!

## PERSONALS.

—Rev. W. H. Daniels has left England, and reports from the Suez Canal as in good health and on his way to Bombay.

—Mrs. Alm, mother of Hon. James F. Alm, of Salem, fell at her residence last week and broke her hip.

—Bishop Mallie arrived in Boston last week, and will remain a few days. He holds the Delaware Conference at Cambridge, Md., April 1, and the Newark at Washington, N. J., April 8.

—We are happy to announce that Rev. Wm. Arthur, D. D., author of "The Yonkers of Fire," will preach the opening sermon before the Ecumenical Methodist Conference to be held at Washington next autumn.

—The Southern California Christian Advocate says: "It was said by Bishop Warren by a member of an Annual Conference where the Bishop presided, that he 'presided like a brother and preached like an angel.'"

—It is refreshing to read of such seasons of revival as Rev. G. T. Norris, of Windsor, Ohio, reports in a paragraph of a personal letter as follows: "Special meetings have closed with 72 conversions, and 55 accessions to the church."

—Mrs. Mary J. Mansell, of Hartford, Conn., recently presented the North M. E. Church of that city with a \$5,000 Hook & Hastings organ, and has just contracted with the same firm for a \$4,000 instrument to be placed in the South Park M. E. Church.

—Prof. L. T. Townsend has supplied the pulpit of Park St. Church, this city, during the month of March, with great acceptance. His grand old church showing itself very true to the old and venerable minister.

—Having proved that he can invite no Episcopal clergyman to his own pulpit without drawing down upon him the condemnation of his church, Dr. Rainford, of St. George's, now proceeds to evince his desire for Christian unity by preaching in Plymouth Church, Brooklyn.

—Bishop Foster has very nearly recovered from his ill attack, which occurred at the time that he expected to embark for China. He is diligently engaged upon his monumental theological work, and our readers will be glad to know that two more volumes will soon be issued by the Book Concern.

—Rev. J. M. Durrell, of Manchester, N. H., was with Rev. Dr. D. C. Knowles during the amputation of his foot at the Homeopathic Hospital in this city, and personally informed us that the operation was very successfully performed. Latest advice from Dr. Knowles states that he is doing as well as can be expected.

—Rev. T. Corwin Watkins, D. D., of Walnut St. Church, Chelsea, issued a directory and annual report of his church. The grand total of all moneys contributed by this church for the year is \$5,748.70. During the twelve months 135 have been received on probation, and there has been a total increase to the membership of 84.

—The many friends of Rev. W. J. Yates will rejoice to read this personal assurance of his restoration to health:—"I am once more on my feet and in full tide of work. Had a hard time in December with pleuro-pneumonia and small chance of recovery, but the Lord has wonderfully brought me up to a grand degree of health and strength. Was never better in my life."

—Dr. Daniel Dorchester, the superintendent of Indian schools, and his wife, who is a special agent, left Washington last week for the Sioux country, expecting to be absent four months, during which time they will visit all of the 51 Indian schools in the two Dakotas, and make arrangements for the establishment of new schools in the Sioux reservation.

—Rev. C. I. Mills writes from Santa Fe, N. M., under date of March 14:—"I have moved from Albuquerque up to Santa Fe, and am now pastor of our church here. I am enjoying pretty good health just now, and am trying again to work for the West. Next time you come to New Mexico call at the parsonage at Santa Fe, and we will show you the oldest city but one in North America."

—Rev. M. S. Kaufman, of Pleasant St. Church, New Bedford, has decided to spend one or more years in special study. For this reason he will sever his relations with his church at the close of the present Conference year. Mr. Kaufman was unanimously invited to return by his official board for another year. He has been very successful in this pastorate, and his people will part with him very reluctantly.

—The Boston Herald says: "One of the few failings that accompany Dr. Peabody's serene old age is his occasional absent-mindedness. It is told of him that one summer day coming in from Cambridge, after having alighted from the car at Bowdoin Square, he turned a sharp corner and collided with a elderly gentleman who was standing with his

hat off, wiping the perspiration from his forehead, but who held his hat in such a way as to give the appearance of begging. Dr. Peabody, seeing the hat, dropped a quarter into his hat with his customary kind remark. Dr. Oliver Wendell Holmes, who was holding the hat, put the money in his pocket, solemnly thanked his old friend, the giver, and passed on."

—The commencement speakers appointed at the School of Theology are Wilbur F. Sheridan and Charles H. Stockpole, with alternator, M. H. Alexander and John P. Pillsbury.

"The University Beacon" says:—"President Raymond secured successful men to lecture to the students, with the idea of explaining to them the various phases of their professions. W. F. Whittier, of the Boston Press, and a student of the college, lectured on Journalism."

—When his early teacher, Peter Bohrer, was dying, Wesley wrote him: "Perhaps no one living is a greater lover of peace or has labored more for it than I, particularly among the children of God. To another he said, 'What would not I do, except sin, that brotherly love may continue?'" But," he had to admit, "there is no one living that has been more abused for his pains, even to this day." Nevertheless, "I feel at nothing."

—Mr. Richard G. Moulton, whose profound and brilliant lectures are making such impression upon scholarly circles in this country, will give a series before the School of Theology of Boston University as follows: April 4, "Machabees, a Son's Degeneration;" April 6, "Lady Macbeth—a Type of the Inner Life;" April 8 and 10, two studies in Spenser's "Faerie Queene;" April 11 and 13, "The Literary Study of the Bible." Tickets for the course, \$5. There are but very few tickets left, and these can be obtained from Mrs. Clafin, 63 Mt. Vernon Street.

—We are indebted to the Western Christian Advocate for the following unique paragraph:—"At the recent session of the Mississippi Conference the name of Mary A. Hobson appeared among the list of those to be ordained as deaconesses. Bishop Newman, who presided, instituted an investigation, thinking that some mistake had been made. The candidate was called in and questioned. In response to the oldest itinerant minister, said the Bishop: 'There must be some mistake. Your name must be Marius or Marion.' 'No, sir,' responded the embryo preacher, 'my name is Mary. I'm the seventh son of my mother, and she was so mad that I wasn't a girl, that she called me Mary.' Well," said the Bishop, "if I were you I would change my name." "No, sir," responded he of the ebony skin, "I'm going to keep the name my mother gave me."

—Samuel Webb, one of the oldest members of Garden St. Church, Lawrence, and for many years a successful class-leader, writes interestingly as follows:—"Maine, shows you a souvenir. I send you some all these years ago. I have paid the day was converted, Sept. 1840. The year 1857 was the last I lived before coming to the United States. It has upon it 'Wesleyan Methodist Church, New Bedford, 1730.' Quarterly ticket for March, 1857. 'I, even I, am like that blithest out thy transgressions for mine own sake, and will not remember thy sin.' (Isaiah 43: 25). I used to meet in class with an old lady that used to sit under John Wesley's preaching at Stockport, England, and walked eight miles after the service. The oldest itinerant minister in American Methodism, died at Fair Haven, March 20, aged 92 years, after seventy years' service in the itinerant rank. He was born in Malden, Oct. 4, 1799. Without the culture of the schools, he was a man of large general information. His native eloquence, genial social nature, rare wit and humor, his wise tact and general good judgment in the management of affairs, together with a hearty religious fervor, made him a successful minister in his many and important charges, and everywhere he was beloved by all who knew him. His old age did not lose the brightness of thought and cheerfulness which had made him so attractive in earlier days. Besides the son, Rev. S. F. Upham, D. D., of the New England Southern Conference, the oldest itinerant minister in American Methodism, died at Fair Haven, March 20, aged 92 years, after seventy years' service in the itinerant rank. He was born in Malden, Oct. 4, 1799. Without the culture of the schools, he was a man of large general information. 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clency, that we may have as much as possible to

4. Giving self elevates and ennobles. A celebrated philosopher of antiquity accustomed to receive large remuneration for instruction, was accosted by an indigent youth who sought admission to his classes. "What will you give me in return?" queried the teacher. "I will give you myself," he replied. "I accept the gift," said the sage, "and engage to restore you to yourself as some future period much more valuable than at present." Withholding impoverishes. Giving to him enriches.

A beautiful Jewish tradition asserts that

"When God created the world, He asked the angels what they thought of this work of His hands. One of them replied that it was so vast and so perfect that only one thing was wanting to it, namely, that there should be created a clear, mighty, and harmonious voice, which should fill all the quarters of the world incessantly with its sweet sound." Every one who enjoys a fair appreciation of

ably praising Him. Even if everything that

hath being should unite in one ceaseless an-  
them to Him, His praises could not be ade-  
quately sung. Among my many reasons for  
praising God are:—

1. I live. Live in the best age of human history  
and in the fairest land beneath the sun. It is grand  
to live in the midst of such splendid advantages.  
Praise God for life!
2. I have been created in the divine image. Some  
one has said, in substance, that "man is an infinite  
little copy of God." Prove, if you can, that my

Jehovah. Some of His thoughts I can think after Him, and the very same love that moves Him shall

3. Although depraved in nature and sinful in practice, I have been redeemed. For my redemption an infinite price was paid. Saved from endless ruin, saved to eternal bliss! Certainly I must be destined for companionship with angels and with God.

4. I may so live as to bless the world. Trampling selfishness beneath my feet, I can practice that beneficence which will brighten other lives. "In giving and spending," I rejoice to fulfil "the object of His sending."

5. I shall never die. Death can never touch the life of Christ in my soul. "Because He lives, I

else fails, my unfettered spirit shall soar aloft to  
realms of endless day. Praise God!

## Junior League.

"SEE, mamma!" said Florence, in eager, excited tones, as she bent over a calla she had

"So the lily was sent by careful hands. There were

long, slender green leaves were much admired. One and another went up the aisle to look at it, after the

But she was even more pleased when little Benjie Dorr came up, holding his mother's hand fast, and almost pulling her along. In his eagerness to have her "see the boofaldest of all, and tell Jenny about it."

Jenny was the little invalid sister, who could not come to church, but lay on the sofa, quiet and patient, and always so glad to hear about where he had been

er?" he said, almost in a whisper; but Florence heard it, and it set her thinking. She was very quiet

all the way home. The flowers were to remain in church for a musical service early in the evening, and

"Mamma," said she, nestling her hand in her

Florence told her of Benjie's delight in the flower, and what he had said. Mrs. West knew something of the family, and Jenny's crippled condition, and had sometimes sent her little gifts — fruit, jelly, or story books. She was pleased that Florence should think of doing something to lighten a little the child's wearisome hours, and give a real pleasure; but she

"but it might meet with some accident, you know."

"I think they will be careful," said Florence; "and Sam can carry it, and bring it home. I'll venture it. I am sure Jenny would enjoy it very much; and I have so many things, and she so few."

In a small room, very scantily furnished, but clean, a little girl about the same age as Florence lay on the chintz-covered lounge, pale and quiet. A few worn picture-books were beside her, and the sofa

mother was away, as she had to be a good deal of the time, and Benjie in school, the hours seemed

long. The room was still, except the singing of the kettle on the stove and the purring of her little black pussy curled up beside her; and she lay thinking—thinking. Her mother and Benjie had told her all they could, but they could not tell her where the Easter services, the music, and the flowers. She could remember going to church when she was well; and she tried to imagine how pretty it must have looked and how sweet the music must have been. The kettle kept on humming, the kitten purring, her eyes grew heavy, and

near the pulpit, where she could see the tall white

There, 'In the window at her side, stood a white lily with its slender, dark-green leaves and just opened blossoms. She could hardly believe this, too, was not a dream; till her mother came into the room and told her that a little girl had lent it, that she might

And the children accustomed to have nearly everything they desire can hardly imagine the joy and

companionship the one beautiful plant brought her lonely hours. The little girl was very near the gardens of immortal bloom — nearer than any one knew. The snowy flowers had scarcely faded when the angels came.

And to Florence the lily was dearer than ever. As it put forth new blossoms, and she watered and tended it, she often thought of the patient little girl whose way home was brightened by its beauty. — *Christian Register.*

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## Review of the Week.

Tu day, March 17.

— Death of Judge John R. Brady, of New York.

— By an explosion at Cairo 100 derbies were killed.

— There are said to be about 10,000 cases of la grippe at Minneapolis.

— Spain has formulated a reciprocity plan for the United States to consider.

— The Rhode Island Supreme Court has set aside a will probated fifty years ago.

— The steamer "Boxburgh Castle" has been sunk by collision off Sicily Islands, and 22 persons were drowned.

— The French government has accepted arbitration as a means of settling the Newfoundland difficulties.

— The president of the Irish National League of New York City announces that the League has not received the Farnell delegates.

— Earthquakes did considerable damage Sunday in different parts of Mexico. The city of Mexico is full of American excursionists.

— The sum of \$30,000 has already been collected for the relief of the sufferers from the Spring Hill Mine explosion in Nova Scotia, and it is thought that at least \$75,000 will be needed.

— The Supreme Court has decided the Buzzard Bay question and virtually declares it to be a closed sea, under the jurisdiction of the State. This grows out of the contest over the menhaden fisheries.

— Italians are excited over the work of the New Orleans mob. Secretary Blaine is doing all he can to stave off the lynching of Italian citizens. Profound regret is expressed at the Italian capital.

— The wrecked "Galena," "Kina" and "Triana" cannot yet be reached, and all three seem to be breaking up. The "Dexter," with provisions, was prevented from making a landing at Gay Head by heavy seas.

Wednesday, March 18.

— Prince Jerome Napoleon, "Pon-Pon," died at Rome.

— Ex-Secretary Bayard says the Federal Government is not responsible for the actions of the New Orleans mob.

— There was a great McCarthyite meeting at London, to which Cardinal Manning sent a letter of endorsement.

— Governor Russell sent a message to the Legislature yesterday in regard to the so-called "sweating" system of making clothing.

— Fire on the corner of Bleeker and Green Streets, New York, last evening, destroyed more than a million dollars' worth of property.

— Mr. Gladstone spoke at Hastings yesterday. He was given a great ovation as he left London, at Funching East, en route, and at Hastings.

— The British steamer "Utopia" was sunk yesterday in Gibraltar Bay by coming into collision with an ironclad. More than 200 Italian emigrants were drowned.

— The Italians of Boston gathered in large force at Faneuil Hall last evening, and a number of the speakers uttered protests against the lynching of their countrymen in New Orleans.

— Overtures made by Canada to British Guiana for a reciprocity treaty have been rejected, on the ground that an arrangement of that character with the United States was preferred.

— It is shown by official figures that 750 pieces of the British resin are the owners of places where liquor are sold. The Earl of Derby, who heads the list, is the owner of 72 dram shops, and a Bishop is the owner of two places where liquor are sold.

Thursday, March 19.

— The Fifty-first Congress appropriated \$900,410.12.

— The telephone between London and Paris is regarded as a success.

— Bank-wrecker Claassen, New York, is sentenced to six years.

— About 576 persons were drowned in the Mediterranean by the sinking of the steamship "Utopia."

— A crevasse on the Mississippi is now 200 feet wide, and a large portion of Jefferson Parish will be inundated.

— Spain asks for very large concessions from the United States in the reciprocity treaty which she would accept.

— Governor Russell has removed Police Commissioner Osborne and appointed Col. Henry Stone as his successor.

— Senator Hoar accepts Farnell's challenge that both resign their seats in Parliament and test the issue by a new election.

Friday, March 20.

— Six Chinese lepers have been discovered living in the heart of Victoria, B.C.

— Ex-President Mitre has been nominated for the presidency of the Argentine Republic.

— Two lives were lost and 22 families made homeless in a New York tenement house fire.

— Charles N. Felton was yesterday elected United States senator by the California Legislature.

— A treaty of extradition has been arranged between the United States and the Republic of Colombia.

— Pennsylvania is said to have been robbed of over \$1,000,000 in the management of the Soldiers' orphan schools.

— All of the Philadelphia and Reading collieries in the Schuylkill region have been shut down for a short time.

— The U.S. receiving ship "Vermont" was run into by an unknown steam tug at her dock in Brooklyn and badly damaged.

— Hon. Thos. W. Rickell, of Boston, has been requested to take charge of the educational exhibit of the United States at the World's Fair.

— The captain of the "Utopia," has been arrested for improper conduct and mismanagement. Official count shows the number of lost to have been 562.

— Eloquent tributes to the memory of the late Judge Devens were made last night in Music Hall, under the auspices of the Hayes Legion.

— The speakers were ex-President Hayes and Gen. Francis A. Walker. Gen. Corse presided.

Saturday, March 21.

— La grippe is epidemic at Pittsburgh; four thousand cases are reported, and at Detroit.

— There will be no international complications growing out of the Italian massacre at New Orleans.

— The past winter, up to January 6, had been the mildest ever known in Iceland. Up to that date no snow or ice had been seen.

— The British Government has been requested by Newfoundland to delay legislation until the colony has been heard from.

— The Keystone National Bank, Philadelphia, has been closed by the government because its reserve of cash was below the legal sum.

— Sidney Dillon confirms the truth of the report that a blanket mortgage was to be placed on the Union Pacific for \$250,000,000, the largest ever recorded.

Monday, March 23.

— North Carolina moonshiners kill two revenue officers.

— A verdict of "accidental" was rendered on the "Utopia" disaster.

— Hon. Thomas B. Reed called for Europe Saturday on the steamer "La Bourgogne."

— Gen. Joseph B. Johnston, the last of the six eminent Confederate generals, except Gen. Beauregard, died Saturday night.

— The death of Hon. Levi C. Wade, President of the Mexican Central Railroad, occurred at his home in Newton Centre Saturday morning.

— Farnell held a meeting in Dublin and other places, but they are practically boycotted because of demonstrations by priests.

— The municipal authorities of Berlin are urging the government to forbid polling, on the ground that it will prove to be as destructive of morals in Germany as in France.

— The Casarowitz will not visit this country as has been expected. He will go from China to Yokohama, pay his respects to the Mikado, and then go to Vladivostok, where he will lay the first rail of the Trans-Siberian Railroad. He will then take the overland route across Siberia to Russia.

## THE CONFERENCE.

(Continued from Page 8.)

H. McLean a costly Bible to the Embury Church, Oxford Falls, for use in the pulpit. The Bible contains the old and the new versions in parallel columns. The kindness of the donors is appreciated by the pastor and the congregation.

## New Bedford District.

LEAGUE CONVENTION AT FALL RIVER.

One hundred and ten delegates, representing 18 churches in the New Bedford District and vicinity, made up the constituents of a lively and successful Epworth League convention at the First Church, Fall River, March 12, at which Rev. Herman C. Scripps, of Falmouth, district president, presided, and George W. Pennington, of First Church, Fall River, was secretary. The churches represented were: First, St. Paul's, Brayton, North, Quarry St. and Summerfield, Fall River; First and Grace, Taunton; Fourth St., Pleasant St. and Allen St., New Bedford; Fairhaven; Falmouth; South Somerset; Dighton; East Bridgewater; Little Compton; and Warren. Rev. O. E. Johnson, of North Church, Fall River, conducted opening devotional exercises, after which Rev. Walter J. Yates, pastor of the church, gave a cordial welcome, to which a fitting response was made by President Scripps. After these addresses came the introduction of delegates, which was followed by brief reports from all the societies represented. The closing exercises of the morning was the reading of a paper on "The Epworth League Bazaar," by Miss Ida G. Barrows, of Taunton, which in her absence was read by Miss Emma Hunter, of Fall River. Presiding Elder Kia was introduced to the convention, and spoke earnestly of the work.

At the close of the morning program the visitors and local members of the convention were partakers of the hospitality of the First Church League. In the vestry a bountiful dinner was served by the ladies.

The church was prettily adorned. In the main audience room the platform was nearly covered with handsome potted plants, ferns, etc., while upon the desk of the presiding officer was a basket of beautiful cut flowers.

The afternoon session was held, with a largely increased attendance over that of the morning. After the completion of reports from the Leagues and churches represented, the president, Rev. H. C. Scripps, of Falmouth, announced that during the year two more sub-district conventions will be held, one at Whitman and the other at Martha's Vineyard. The first paper of the afternoon was on "Associate Memberships," and was written by Mrs. J. F. Montgomery, of Taunton. In her absence, it was read by Miss Clark, of Taunton. The next paper, "Methodism in our Epworth League," written by Mrs. George H. Munroe, was read by Mr. Joseph Beale, of Fall River. Mr. John W. Bury then rendered a solo, after which Rev. J. G. Gammons read a paper prepared by Charles J. McCreery, of Brayton Church, on "Program Hints." This was followed by an address by Geo. W. Pennington on "The Literary Phase of the League Work as Shown in the Reading Course." Mrs. R. N. Allen, of Steep Brook, read a paper on "How the League can Help the Pastor." A solo by Mr. R. S. Clark was followed by the closing prayer of the afternoon, "The Social Aspect of the Epworth League," presented by Mr. Fred Eastwood, superintendent of the Sunday-school of the First Church.

The evening session opened at 7.40 with a service of song. The choir of the First Church and the Orpheus Orchestral Club participated. Rev. H. C. Scripps spoke briefly of the membership of the League and the series of League meetings, and invited all to attend the neighborhood district conventions. He said there were some 45 Leagues or chapters in the New Bedford District. Prayer was then offered by Rev. W. J. Yates. Bazaar was presented by the chairman in behalf of the local League to President Davis and Secretary Williams, and a basket of flowers to Rev. W. J. Yates. After appropriate responses, embodying expressions of abiding interest in the work of the League, Rev. J. L. Bartholomew, pastor of the Allen Street Church, New Bedford, and Presiding Elder Kia addressed the young people on the Epworth League and its work. In the brief revival service which followed two indicated a desire to become Christians.

G. W. PENNINGTON, Sec.

## VERMONT CONFERENCE.

Springfield District.

Under the judicious management of Pastor R. L. Bruce, matrons at Springfield are progressing in a very satisfactory manner. Revival services have been held, in which the pastor was efficiently assisted by Revs. D. C. Babcock and W. E. Bennett, of the New Hampshire Conference. Presiding Elder Norris, of the Claremont District, was also present one evening and preached an excellent sermon. No general break occurred, yet the meetings were quite profitable, and much conviction appeared to be upon those who attended them. The quarterly conference unanimously, and with much warmth of expression, invited the return of Bro. Bruce for the fourth year.

At Bellows Falls, also, revival services have been in progress, in which Bro. Todd has been assisted by an able corps of workers, including Revs. A. H. Webb, of Brattleboro, R. L. Bruce, of Springfield, W. E. Bennett, of Keene, and E. E. Reynolds, of Ludlow. The writer preached one evening. Not having heard from the pastor, the results of these services cannot be given. Bro. Todd is closing his fourth and best year with the Bellows Falls church.

The year closes well at Ludlow, under the energetic labors of Rev. E. E. Reynolds, who.

## Business Notices.

Read the last column on the third page every week for announcements of the latest publications of the Methodist Book Concern.

## DR. STRONG'S SANITARIUM,

SARATOGA SPRINGS, N. Y.

OPEN ALL THE YEAR.

Turkish, Russian, Roman, Electro-Thermal baths. Massages. Select Society; lawn tennis, croquet, etc.

SEND FOR CIRCULAR.

Hood's Sarsaparilla has the largest sale of any medicine before the public. Any honest druggist will confirm this statement.

A friend in need is Johnson's Anodyne Liniment. More families should know it, and use it.

Special attention called to the Transit and Building Fund Society of Bishop Wm. Taylor's Self-Supporting Missions. Send contributions and communications to RICHARD GRANT, Treasurer, 31 Hudson St., New York.

## For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, soothes the gums, allays all pain, cures whooping cough, and is the best remedy for Diarrhoea. 25 cents a bottle.

though young in the ministry, has served his present pastorate four years, and is earnestly desired for the fifth.

A most enjoyable day has just been spent at Weston, where a gracious revival was enjoyed last fall, which is, perhaps, to be largely credited to the faithfulness of Pastor A. G. Austin. Twenty-two persons were received into full membership in the church, and there are a few others to follow—all the fruits of the above revival. Two were also received into full membership at Landgrove, of which place Bro. Austin is pastor. His return for the coming year is much desired.

At South Londonderry the work is held well in hand by Pastor W. A. Bryant, who is closing up with excellent success his third year, and whose return for the fourth year is strongly urged. A steady and healthy growth has marked nearly the whole of Bro. Bryant's pastorate at this place, and the last year is the best of the three.

Much harmony prevails at Wardsboro, and but for the steady shrinkage of numbers, owing to removals and deaths, this place would afford a pleasant field for a man of slightly different strength. Pastor Walter and his excellent wife—who is a model Sunday-school superintendent—have done faithful work, and but for a local embarrassment from which they have not been able to free themselves, larger results would have deservedly crowned their labors.

The young brother, L. W. Brigham, who was obliged by failure of health to leave his work at Thetford last fall, of whom occasional mention has been made in these items, after a steady decline marked by excessive weakness, entered into rest on Friday, March 13. A more extended notice will probably be forwarded. He died at the residence of his parents in St. Albans.

The church debt at Oclott, of which frequent mention has been made, is nearly or quite all provided for. Pastor Farnsworth and the Oclott brethren are to be especially congratulated at the remarkable success which has been achieved. The pastor is also worthy of great praise for his skillful and energetic management, but for which disaster would have doubtless come to the enterprise. It is seriously hoped, however, that no other church will be encouraged to rashly rush into debt, expecting the general church to come to their rescue, as has been generally done in this instance.

Most distressing tidings have just been received from Harland, announcing the death of Mrs. P. B. Smith, one of the most faithful and best beloved members of the church in that place. Her loss will be well-nigh irreparable. Her death was caused by the accidental taking of carbolic acid, and occurred in fifteen minutes from the time of swallowing the fatal dose. Her husband died a little more than a year ago.

A church wishing a good Choir Leader or Tenor Singer, can address this office.

## Throat Affections.

Those who overtax the voice in singing or public speaking will find "Brown's Bronchial Trochans" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effective remedy. Containing nothing injurious, they may be used as often as required, and will not disorder the stomach like rough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

The Commonwealth Avenue Baptist Church is desirous of procuring the services of a good bass singer. Application should be made to G. F. D. Paine, 48 Canal St.

Many of the larger mercantile houses have an annual mark-down sale to close out remnant lots and styles, which in many goods are equal to the best and sold at cost or less in a dull season to secure room for incoming importations. Jones, McCreary & Stratton have practiced this policy for many years, and buyers will find assembled on their tables such inducements as announced in another column.

"I could not get my coat on, but Johnson's Anodyne Liniment cured my rheumatic pains."

Ask for World Soap next time. You will be pleased with the work it will do.

In another column may be found a very attractive advertisement of the "Mary Washington Rose." Send for Catalogue to John Lewis Childs, Floral Park, Queens Co., N. Y.

The American Security & Trust Company of Sioux City, Iowa, offers 2,000 shares of stock at par (\$100), reserving the right to advance the price, without notice to \$102.50. Dividends of 7 per cent. per annum are guaranteed for two years. The advertisement in another column explains itself. The directors of the American Security and Trust Company are: D. T. Hedge, president of the Union Stock Yards Company; James E. Booge, firm of James E. Booge & Sons, pork packers; E. H. Hubbard, firm of Wright & Hubbard, attorneys; F. M. Ferris, attorney; Wm. Gordon, secretary Leeds Improvement and Land Company, all of Sioux City, Iowa; George Dennison, secretary Sioux City Land Company, Boston, Mass.; John Eaton, president Sioux City Land Company, Boston, Mass.; C. J. Anderson, Boston, New York City.

At Bellows Falls, also, revival services have been in progress, in which Bro. Todd has been assisted by an able corps of workers, including Revs. A. H. Webb, of Brattleboro, R. L. Bruce, of Springfield, W. E. Bennett, of Keene, and E. E. Reynolds, of Ludlow. The writer preached one evening. Not having heard from the pastor, the results of these services cannot be given. Bro. Todd is closing his fourth and best year with the Bellows Falls church.

The year closes well at Ludlow, under the energetic labors of Rev. E. E. Reynolds, who.

Read the last column on the third page every week for announcements of the latest publications of the Methodist Book Concern.

DR. STRONG'S SANITARIUM, SARATOGA SPRINGS, N. Y. OPEN ALL THE YEAR. Turkish, Russian, Roman, Electro-Thermal baths. Massages. Select Society; lawn tennis, croquet, etc. SEND FOR CIRCULAR.

Hood's Sarsaparilla has the largest sale of any medicine before the public. Any honest druggist will confirm this statement.

A friend in need is Johnson's Anodyne Liniment. More families should know it, and use it.

Special attention called to the Transit and Building Fund Society of Bishop Wm. Taylor's Self-Supporting Missions. Send contributions and communications to RICHARD GRANT, Treasurer, 31 Hudson St., New York.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, soothes the gums, allays all pain, cures whooping cough, and is the best remedy for Diarrhoea. 25 cents a bottle.

## Household Economy.

"One even teaspoonful of Cleveland's Baking Powder will accomplish as much or more than a heaping teaspoonful of any other powder."

Sarah J. Rowe  
Principal Philadelphia Cooking School

## For Any Room.

The only question you need ask yourself is a matter of three words—Is it strong? It is beautiful; it is immensely convenient; it is suitable for a dozen needs; it will fit in any room; and it is cheap. Now is it durable? Or in other words, it it well made?

We can set all doubts at rest on this point. The stores are full of cheap structures resembling this pattern, but they are roughly and shabbily made. This Secretary Book-case is sold with our guarantee; our name and registered number are stamped on the back of each one; they are well made throughout.

But we are obliged to meet the cheap cases on price and offer this for \$17. It is remarkable value.

The book-case has three shelves, holding 90 volumes; the writing desk is spacious; the cabinet has locked closet, drawer, beveled-French plate mirror, and generous shelf space.

JORDAN, MARSH AND COMPANY.

28 Long Winter Garments, in black and navy blue, with and without capes, regular selling prices \$12.50 and \$15.00, to close at \$4.50.

ONE Special Lot.

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**RISE SUN STOVE POLISH**

FOR BEAUTY OF POLISH—SAVING LABOR, CLEANLINESS, DURABILITY & CHEAPNESS. UNEQUALLED NO ODOR WHEN HEATED.

## Jordan, Marsh &amp; Co. Eastertide.

This is the season of seasons for SPRING GARMENTS and SPRING COSTUMES. The styles are so radically changed that an almost universal demand must of necessity follow. To meet this emergency, we are prepared for the largest sale ever known, with the largest stock EVER BLOWN to select from.

## Garments.

English Coat, with silk cord, \$5.00.

English Coat, Reaser, extra quality, white pearl buttons, \$8.50.

Imported Mixed Cloth Reaser, satin lined, \$13.50.

"Our Own Jacket." \$5.00.

Tailor-Made Jacket, in black cheviot cloth, close fitting, \$6.00.

Plain Cloth Peasant Garments, in black, blue and tan, \$7.50.

Colored Cloth Capes, \$3.25, \$5.00, \$7.50.

English Cape Ulsters, in tan and gray, \$12.00.

Spring Costumes, \$7.50, \$10.00, \$12.50.

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